'back or stands away from the surface action; this
•Self is then felt as a status in silence, an immobile
immutable being, self-existent, pervading the whole
universe, omnipresent in all, but not dynamic or
active, aloof from the ever mobile energy of Maya.
In the same way we can become aware of it as the
Purusha, separate from Prakriti, the Conscious Being
.standing back from the activities of Nature. But
this is an exclusive concentration which limits
itself to a spiritual status and puts away from it all
activity in order to realise the freedom of Brahman
the self-existent Reality from all limitation by its
own action and manifestation: it is an essential
realisation, but not the total realisation. For we
can see that the Conscious-Power, the Shakti that
acts and creates, is not other than the Maya or all-
knowledge of Brahman; it is the Power of the Self;
Prakriti is the working of the Purusha, Conscious
Being active by its own Nature: the duality then
of Soul and World-Energy, silent Self and the
creative Power of the Spirit, is not really something
dual and separate, it is biune. As we cannot
•separate Fire and the power of Fire, it has been said,
so we cannot separate the Divine Reality

and its
Consciousness-Force, Chit-Shakti. This first realisa-
tion of Self as something intensely silent and purely
static is not the whole truth of it, there can also be
a realisation of Self in its power. Self as the
condition of world-activity and world-existence.
However, the Self is a fundamental aspect of
Brahman, but with a certain stress on its impersonal-